

UNIVERSAL
LIBRARY

OU_148925

UNIVERSAL
LIBRARY

OSMANIA UNIVERSITY LIBRARY

Call No. 294.5/A884 Accession No. 16852

Author Atma

Title ~~Love~~ of God and God of Love

This book should be returned on or before the date last marked below.

OM.

LOVE OF GOD AND GOD OF LOVE.

“Gracious Lord ! Thou lovest us dearly and we love Thee dearly, and praise serve and glorify Thee with all our might and heart” (Rig Veda, iii, 41, 7).

Love is a great force in this world ; the greatest, we may say, man knows of. Love can and does work wonders around us. All the wonders of this world, the whole wondrous world itself, and Nature in all her glory, are the work of Love. Love is at the bottom of all creation says the Rig Veda (x, 129, 4) Elsewhere in the same hoary holy Scripture this world is said to be the Love-Gift from God to His creatures. (iii, 44, 2, 3. v, 41, 13) So we may be sure that Love is a great creative-force. Life indeed cannot be thought of in the absence of Love. Blessed is he who makes use of this great creative-force putting it to the best of purposes. Blessed too is he who knows and teaches how best to utilise

Love is not only a great creative-force but also a firm basis and support that sustains all creation. In other words Love creates as well as upholds the entire Universe. God's love creates and sustains this world. So both being and be-coming are bound up with Love. Love is also a great binding and unifying factor. Thus we see that Love creates sustains binds and unites. It does also heal and cure, brace and strengthen, attract and expand, satisfy and bless. Such in short is the wonderful nature and power of Love.

Love is a great force factor or element we have to reckon with in this world, said we. But as all forces can be abused or misused, so Love too can be mis used. Hence we have to take care and see that we use it well in the right way. In this consists our happiness: Love will be a blessing if we use it properly; otherwise it will give rise to misery. With this warning we shall proceed to consider how Love can be a blessing: *i. e.* how man can use it in the proper way and be happy.

In what way can we avoid the abuse of Love; how should we use it rightly so as to secure the best possible results to man? To find out satisfactory answers to these questions let us begin at the very beginning.....let us begin with our own nature. What do we know of ourselves as regards the workings of love? We know that each one of us is endowed with the peculiar feelings of love..... of love towards our family, city country, kingdom,

race, language, culture, creed &c. If we are family-men we love the members of our family, and in the absence of family we are attached to our friends and companions. So strongly is this feeling of love or attachment rooted in our nature that even in the absence of human family or friends, it is well-known how men have their "pets" among animals or birds. Thus we see that Love is deeply ingrained in human natureman is naturally sociable.

What we have to do, then, is simply and steadily to strive to ever widen the sphere of our kindly friendly feelings of sympathy and love by enlarging the circle of family and friends, if we want to secure more and more happiness, so as to finally "cast off all feelings of hatred and enmity" and to "look upon all with the eye of a friend" as the Veda teaches us. This then is the way: we should ever seek to entertain more and more gentle kindly loving feelings towards a steadily growing number of individuals. This is nicely provided for in the Vedic Dharma by the scientific arrangement the well-known Ashrama System, in which the sphere of Self-Love and Self-Interest has to be gradually and steadily widened from the Brahmacharya Ashrama through the Grihastha and Vanaprastha Ashramas to the last the Sanyasa Ashrama (wherein the whole world partakes of Self-Love) In the first ashrama or stage, for the first 25 years of our life we are to store up all good things, learning, wisdom, power, vigour valour virtue &c. this is the stage of what may be called Subjective

Economy. Here self-love and self-interest, to the exclusion of selfishness, are to have full play. In the 2nd and 3rd stages, the spheres of self-love are to be widened more and more till at last in the 4th and last stage of Sanyasa, self-love is to embrace love of all beings. In this way does Vedic Dharma most beautifully and scientifically provide for the steady expansion of self-love into love of all beings. This is one of its chief peculiarities.

Self-love carried to excess becomes selfishness; to avoid this, *i. e.* to prevent self-love from turning or running wild into selfishness (which it is sure to do if it is allowed to stagnate or run to excess) it must be directed into proper channels, and therefore Vedic Dharma divides the life-term of man into four equal periods of 25 years each, assigning to these severally such duties as are eminently fitted to gradually expand self-love so that its province may steadily grow and widen until it embraces the whole of creation in its divine love.

For this purpose the Veda teaches man to strive yearn long aspire and pray thus:—"Give unto us a good auspicious holy happy mind and energy wisdom and mental power" (R. V. x, 25, 1) "May my mind be full of pure noble auspicious thoughts and be ever moved by right intention" (Y. V. 34, 1-6) "May all beings regard me with the eye of a friend, may I look upon all with the eye of a friend, may we all regard one another with the eye of a friend, God, give me strength to do and to be so" "May there be peace

and harmony in the heavens in mid-space on earth among plant and animal life in the whole universe, may peace and harmony reign every-whereMay that same come to me" (Y. V. 36, 18, 17) "May we be happy and blessed in God's loving-kindness, may felicity be ours at all times, may He be our Guide and Champion and Bliss-bestower" (Y. V. 34, 37, 36,38).

These Veda mantras place before us the highest ideal of universal love for all. How can we attain to this divine ideal? By extending the sphere of self love until it blooms fully into divine universal love, says the Veda and for this purpose the same holy hoary Scripture of humanity tells man to fill his mind full of kindly gentle tender feelings towards all. Let these love-rays flow from man's mind heart and soul just as warmth and sun-shine flow from the sun: and then he will feel a blessedness which it will be difficult to describe in words. This blessed joy would, by toning down all jarring elements and smoothening all harshness, strengthen man's vitality and lengthen his life period-not to mention great moral and spiritual gain resulting from it. For, love is the one great balm of life..it is to life what oil is to machinery as it smoothenes all workings and activities of life. It is at once the balm and charm of life.

We read in our ancient books that there were holy Ashramas in India, that this great land of ours was studded with them in ancient times, and that such

deep love and peace reigned throughout in them that the lion and the deer, the tiger and the cow, the wolf and the sheep, all lived together in peace and harmony within their sacred precincts. That was the most glorious day for India. Then can we not now bring back that period of peace harmony and blessedness once more in our sacred land? Even supposing that it is not authentic history but a mere myth surely it is worth striving for. Let us then gird up our loins and unite to bring back those golden times in our land and before our eyes. Let us fill our mind heart and soul with such Love and tender feelings as will work wonder in the human hearts around us, elevating and ennobling them. Love, love, pure tender disinterested Love for our fellow creatures ought to be the guiding principle of our life. Love is all-conquering; Love is Divine. He who loves rightly worships God in the right way. So love is the best means of worshipping God. But it must be the right sort of love.

But what is the right sort of love? It is that which is put to a right good use, to further the good of God's creatures our fellow beings. In what does the good of our fellow beings consist? In loving God as the dearest father mother friend guide lord comforter and saviour; and in obeying His Laws which are meant for the good of all. These two things: loving God and obeying His Laws are interdependent and upon them depends the good of all God's creatures. Thus we learn that our duty is

three-fold : to love God, to obey His Laws, and to love His creatures. Love of God, then, includes love of His creatures and also obeying His Laws. Or rather to obey His Laws includes the love of His creatures. So to love God is to obey His laws and love His creatures and work.

Right sort of love ! Yes, we must cultivate the right sort of love ! For, we must bear in mind that false love, blind love, misused love, selfishness, partiality..... all this is a dangerous thing ; it is in fact as great a destructive force as the right sort of love is a creative and conservative force in this world. Instances and illustrations of this fact occur almost every moment around us, which it does not require great powers of observation to notice. Right love elevates and ennobles while false misdirected love causes degradation and ruin. Because false love disregards divine laws and is therefore unjust giving rise to fanaticism.

Some of our readers, perhaps, may ask : "What has divine law to do with love?" We say: let them think well on the subject and then they will find that the two are most intimately connected ; for, love which disregards divine law is not love at all but hatred in disguise. Hence when we speak of love we have to distinguish between true right love and false blind love. The first is that which does not go against truth justice law and freedom, while the other goes against them. Love of truth justice freedom law and order, love of purity cleanliness honesty

righteousness etc., comes under true right love, which we must sedulously cultivate. In other words love must be based on these virtues to make it true right love. Even in ordinary life such distinctions as between love of virtue and hatred of vice, love of truth and hatred of falsehood, love of righteousness and hatred of evil and wickedness, are of immense practical value. This is so obvious that we need not dwell upon the theme. Thus must we distinguish between true and false, right and wrong, divine and beastly, disinterested and selfish, ennobling and degrading, heavenly and hellish, love; and strive to cultivate the first and avoid the other sort of love. Love of God implies the former and excludes the latter sort.

With these general remarks let us now take up the subject in detail. Our subject consists of two interdependent parts: Love of God, and God of Love. We, for convenience sake, take the second part first. People who are acquainted with classical literature may think that God of Love means Cupid; but we have not used it in that classic sense. God of love here means simply God who is full of love towards His creatures and who is worthy to be loved by them; in this sense we have used it, and so we ask our readers to forget for a while the classic meaning.

A deep study of both Nature and the Veda as well as of our own inner being leads us to conclude that there is not only God but also that He is full of love towards His creatures and that He is worthy of

being loved and adored by us. We have discussed this point briefly in our pamphlet No. I, called : "The Supreme Aim of Life." If we scrutinise our own being and nature, if we examine external Nature, and lastly if we try to understand the primeval Vedic Revelation, then the truth will be forced upon our mind that all the beauty power love and glory that we find in Nature within and without us is from God who is the boundless Ocean of Beauty Power Love Wisdom Glory and Bliss. Thus do the Vedas declare to all.

I. In spite of this, men have formed different concepts of God's nature. For instance, there are men who hold that God created this world and then left it to take its own course without interfering with its workings. That is to say, God now keeps aloof from the world feeling no interest or concern in its processes. Suppose a watch-maker has succeeded in making such a watch as will go on for ever without requiring constant winding oiling &c. : The world is such a perfect thing requiring no more care or attention from God after it had once been created by Him. So say the Deists. They contend that just as a watch that requires the constant attention of its maker cannot be said to be a good watch, so, a world that stands in need of the constant care and attention of its Creator cannot be said to be a good world, nor the Creator of such a defective world Almighty All-Wise and Perfect. Hence, they hold that as God is Perfect so the world, His work is also perfect, nay, it

cannot but be perfect if it is the work of a Perfect God. Therefore they argue that this world, being the perfect work of a Perfect God, does not stand in need of constant care love and attention from God ; He made it perfect once for all, and so He now takes no interest in its workings. These people quote the following in support of their view from the Upanishads and Vedas: " Perfect is that, perfect is this ; from the perfect comes up, evolves, the perfect " (Upan). "Forth from the Full and Perfect flows or comes the Full and Perfect" (Ath) Thus the Deists hold that this world is perfect and needs no care and love of God.

Now we shall show how and where this view differs from the Vedic doctrine First. The complete quotation from the Atharva Veda is: "Forth from the Full and Perfect flows the Full ; the Full pervades the Full ; may we know the Fountain whence this Full flows" (Ath. Veda) This consists of three parts, out of which only the first the Deist has quoted above leaving out the other two. The second part lays down that God pervades the world, God is immanent : while the first part declared that God is transcendent ; and the third part tells us that we must endeavour to know God from whom this wonderful universe has come into being and who is both immanent and transcendent. So, while the Deist's point of view is narrow and one-sided, the Vedic concept is all-comprehensive. For, the Veda makes an all-inclusive statement, but the Deist takes only a part of it,

grasps it firmly, and runs away with it, never heeding that it will ultimately land him in difficulties. This reminds us of the sad plight of a child which caught hold of a fine red chilly out of a nice dish of dainties, thrust it into its mouth, and then began to cry wofully. Secondly : To make the reader clearly understand the difference between the Vedic concept of God and that of the Deist we give the following incident : Once a man fresh from the country who travelled with us for some time asked us why the fare was regularly taken from him and not from us. We had to explain to him that we held a season-ticket for which we had had to pay in a lumpsum what was being charged at every turn from him. The Deist thinks that his God is the holder of a season-ticket for which He had to pay, once for all, a big lump sum of love care attention and worry in order to avoid future anxiety and bother. Men argue often from their own nature. and as man's love always involves care and anxiety so the same is ascribed to God's love for His creatures ; but it is overlooked that there is a vast difference between human nature and that of God. Our knowledge and power is limited, while that of God has no limit ; so human love involves such evil as bother and anxiety, while no such evil or imperfection can be ascribed to God ; His love for us is free from all these evils and imperfections because He is Almighty and All-knowing. Again, there is love and love, a vast difference between true right love and false selfish love ; true love like beauty is a

joy for ever, as it is the source of unfailing peace and bliss. Thus the Deist arguing from his own nature thinks that his God, in order to free himself from future worry, created once for all a perfect world requiring no further attention from him any more. But the Vedas teach that God is full of love and grace, is in fact a Boundless Ocean of Love, Grace, and Bounty which He exercises every moment for the good of His creatures eternally. Here we give a mantra from the Rig Veda: "Thou art indeed, O Glorious One, the All-Seeing Sage preceding all creation and filling all space and time with Thy creatures over whom Thou rulest singly by Thy mighty glory ; Lord, Thou art verily the Prime Source and Dispenser of all that is good rich and blessed " (viii, 6, 20) In this Mantra we have the following ideas of great value :—(1) God is the Eternal Sage, (2) He is All-seeing All-wise, (3) He is Almighty and most glorious, (4) He is the Creator or Evolver of all beings, (5) He is the One Sole Ruler over all, (6) He is the Source and Dispenser of all that is good lovely and blessed in this world. Not only do we find these six ideas in the mantra but we also see that they are expressed with the force and certainty that is born of conviction due to realisation. In it is contained the Monotheism of the Veda in the briefest possible form. The Veda proclaims that there is but One, One God alone, who has created and evolved all, does rule over all, and dispenses blessings to all. Thus we see how comprehensive the Vedic conception of God is. As

shown fully in our book: "Vedic Teachings and Ideals" Vedic Monotheism declares that the world is evolved ruled over and dissolved by God, and that this rhythmic world-process goes on for ever under the guidance of God in the interest and for the benefit of His creatures. In fact, Vedic Monotheism believes in God, the Eternal Ruler, governing eternal souls according to eternal Law; the Ruler, the Ruled, and the Law all being eternal. Thus, then, according to the Vedas, God's love power and glory are constantly and eternally exercised and utilised in the eternal cyclic processes of Evolution and Dissolution. The Vedic concept of God is that He is the boundless ocean of love and light, of power and wisdom, of grace and glory, of beauty and bliss, and benignity.

II We have disposed of Deism. Now we shall consider Monism and Pantheism. This, is very important in as much as there are people who hold that the Vedas do teach Monism Pantheism or Naturalism. Of course in refuting Deism and establishing Monotheism as taught by the Vedas, above, we have by implication refuted these also. But the Vedic concept of Monotheism is so wide and all-embracing that men who take a superficial view of it are confounded and think that they see Monism Pantheism or Naturalism in the Veda. Only a deep and thorough study of the Veda can dispel such confusion and mistakes. We have treated this subject briefly but exhaustively in the second part of our book:

Vedic Teachings and Ideals. There we have shown that the Vedas, in order to lead man from Nature to Nature's God, do teach him to substitute God gradually in the place of the various manifestations of the glory of God, called the Devas or Shining Ones,they teach him in fact to see God in every thing and see every thing in God.....they teach him to look upon God as the All-in-All, the Father Mother Brother Friend Guide Teacher Ruler Saviour Comforter Shelter Physician Kith and Kin &c. In no other Scripture of the world we find such an all-comprehensive concept of Monotheism. Only in this sublime Vedic concept can there be a place for God who is a boundless ocean of Love Light and Life. Neither Deism as we have seen nor Monism as we shall see presently comes up even partially to the grandeur of this Vedic concept of monotheism.

Monism whether Materialistic or Spiritualistic maintains that there is but one thing, being, entity, substance, or principle, called Matter by the one and Spirit by the other, of which the whole universe is made; it recognises no other thing, being, substance, or principle; all is one, and one is all,.....this, in short, is its creed. Pantheism asserts that God is all, and all is God; it recognises no thing else besides God. So, Monism and Pantheism differ only in giving names to the one substance of which they think the universe is made: Monism proposing either of two names, Matter or Spirit, and Pantheism, only

one name, God. Matter is all and all is Matter, Spirit is all and all is Spirit, God is all and all is God, say Materialists, Spiritualists, and Pantheists. Now, if we believe in such a doctrine then we shall find that there is no place for such concepts as those of love, law, rule, justice, mercy, reason, purpose, duty, virtue, vice, good, evil, happiness, misery, the ruler, the ruled, guide, protector, saviour, comforter, helper, friend, shelter, supporter &c. in the world. In other words, Monism and Pantheism both tell us to strike out all such concepts from our memory and consciousness as they have no reality in those systems. If all is one, and one is all or if all is God then there is no room for anything to be desired done attempted or gained in this world; nay, the world vanishes into nothingness; all things in the world lose their value and significance. Our very soul revolts against such an absurdity.

There are two aspects of the world which we can never lose sight of: these are Being and Becoming. The world is not only a Being but also a Becoming. Monism recognises and takes its stand upon the former aspect only, and hence it utterly fails to satisfy all experience thought feeling and reason. The moment Monism would rise to consider and recognise the latter aspect (i. e. Becoming) also, it will have to transform itself into and become Monotheism. Because, Monotheism is based upon, and has to recognise, both the aspects: Being and Becoming. Monotheism as taught by the Veda

gives a complete and harmonious explanation or solution of the Riddle of the World. Whereas, Monism fails utterly, as it cannot fully or even partially explain or solve the mystery of Becoming. On the other hand Vedic Monotheism does beautifully solve that riddle and mystery; Monism, strict and rigid, leaves no room for feelings, thoughts, emotions, concepts, judgments, desires, speech, deeds, aspirations &c. Whereas Vedic Monotheism assigns to all these their right place meaning and value. Hence we conclude that it alone does consistently hold forth before us God, the Boundless Ocean of Love Light and Life. Neither Deism nor Monism (or Pantheism) leave or have a place for Him, the Lord of Blessedness.

Having found out from the Veda that there is God who is full of love towards us and who is worthy of being loved and adored by us, we next pass on to consider: What is love of God? and What can it do for us? These questions are of the greatest importance to us, for upon their right solution rest all our highest hopes and noblest aspirations. We do therefore consider them in the light of the Veda. And to do so we have to draw the attention of the reader to one point which is absolutely necessary, as it is the one condition which makes love of God at all possible in the human heart. It is true knowledge of God: true knowledge of His nature attributes and work (i. e. the world). In other words, to love God rightly we must know Him truly as He is: we must learn about His

work, the world, and also about His nature and attributes. We hear it often said of great men that to see or know them once is to love them. This means simply that sight and knowledge are necessary for true love and affection; for love without knowledge is impossible and unthinkable. Love comes after sight. If this is the case in our every day life then how much more should it be in the case of the love of God? We cannot without knowing Him, love Him sufficiently. The more we know of Him and His work for us, the stronger will be our love and affection for Him. So, the net result of all this is that to love God more and more we must try to learn and know more and more of Him. This is so clear that we need not enlarge upon it any more here.

“But the Upanishads say that God is unknowable; how then can we know the unknowable? “Not thus. not this, not such. He is other than the known, He is above and beyond the known”—thus do the Upanishads clearly and emphatically assert about the unknowability of God.” To this we answer. The Upanishads also say: “One who knows Brahma (God) becomes like him. One who realises or experiences the joy and blessedness of Brahma becomes fearless. Highest Knowledge is the Knowledge of that Imperishable supreme Being.” &c. These quotations show that God is not only knowable but also that we must try to gain Brahma-Jnana, Highest Knowledge of God,...In the Vedas too we have;—“Man can secure deathlessness by knowing Him alone.

“None gaineth it (liberation) who knoweth not the father (*i. e.*, God)” “The Brahman who knoweth Him can have the various Devas *i. e.*, agents or forces of nature) in his power or under his control.” Thus the Vedas emphasise the need of knowing God to attain immortality, liberation, salvation &c., When the word “Unknowable” is applied to God, it means either that God being infinite cannot be known fully by us with our limited vision, or that it is most difficult for men who are engrossed in the pleasures of the world to know God. And when the Upanishads say “not so, not thus, not this, not such” they tell us that God cannot be known by pleasure seekers and that God is not, like material things, visible to our eyes or perceptible to our senses. They mean that God can be known by the spirit alone and that He should be worshipped in spirit. Thus man’s highest hopes and aspirations are bound up with the possibility of man’s knowing and loving God, seeing and serving Him in spirit.

We have said that we must know God before we can love Him, we have placed knowledge of God before love of God in the sense that knowledge is necessary to engender love in the heart of man. But there are persons who hold that love of God must be placed before knowledge of God. These people call their creed-Bhakti-Marga, the Path of Love: and say that the whole duty of man is to love God with all his heart. They also say that Jnana-Marga, the Path of Knowledge, is dry difficult and laborious.

while their Bhakti Marga, is sweet easy and comfortable. They contend that, if knowledge be necessary at all, love can beget knowledge; and maintain that the utmost that knowledge can do is only to take you and make you wait outside, keeping you there ever awaiting; but love, they say, can lead you into and show the whole interior exposing it fully to your bewitched gaze. Let us examine these contentions a little; and before we do so, we tell the reader plainly that we do not identify ourselves with either of these sectarians. For, we hold that for man not only Jnana (knowledge) and Bhakti (love) are necessary, but also that, beside those two, three more: Sraddha (faith) Karma (action) and Prapatti (humility, selflessness, self-surrender) are indispensable to reach the goal. We hold that all these five are interdependent and mutually helpful; so, every one of them is quite necessary, as each aids the other four and corresponds to one faculty or temperament of man in general. We have made this point clear in the Second Part of our Book: "Vedic teachings and Ideals."

Here we confine ourselves to Jnana and Bhakti, to simplify matters. These two are mutually helpful. Knowledge begets love and love helps in gaining knowledge. Hence it is not proper to exalt the one at the expense of the other. To this conclusion we arrive if we examine the contentions of each of the two sectarians. The Sect which exalts Jnana says that knowledge is the highest thing, as without it we

cannot have love, The other Sect which exalts Bhakti over Jnana says that without the former the latter is useless. If we put together these contentions we arrive at the truth that knowledge without love is lame, and that love without knowledge is blind ; so then, the mounting of lame knowledge upon the shoulders of blind love, can give us a tolerably working combination. In other words, each of the two is necessary to help the other being 'useful ; each without the other becomes valueless. If Jnana, knowledge is compared to man, then Bhakti, love, can be compared to woman ; thus proving the necessity of the union of both to give us a fruitful result. In a similar way it can be shown that each of the two, Jnana and Karma, is necessary ; so on with the other pairs. Thus it can finally be shown that Śraddha, faith, Karma, action, Jnana, knowledge, Bhakti, love or devotion, and Prapatti, selflessness, are each in its own way quite necessary. For further details we refer the reader to Part II of our Book, "Vedic Teachings and Ideals."

To love God, then, we must know God, *i. e.*, His nature attributes and work, For this purpose we must study both Nature and Veda. Here some of our readers may raise the question: Is not a study of Nature itself sufficient to give us the required amount of knowledge of God ; why should we study the Veda also? To this we reply:—A sound study of the Veda is required to lift man from Nature to Nature's God ; because the Veda teaches us how to use Nature

rightly to reach God. Nature can lead man to God when he knows how best to use her for the purpose ; and the Veda, the Primeval Revelation, the First Word, from God to man, does supply the required knowledge or instruction how to rightly use Nature. Let us take an example to make this point clear. When the designer of a machine sells it he supplies due instructions with it how to use it rightly. Just so, God, the Great Designer of Nature, has supplied the Veda to instruct man how to use Nature rightly to reach Him. In other words, the Veda has been given to man by God to teach him how to use Nature in the right way. Thus we see that from a deep study of Veda and Nature we can know of God, learn to serve Him, love Him, obey Him and His Laws. Here we give a few Veda mantras that teach us about God :—“ Like Thee, Thyself ; the singer’s Friend. Thou movest, as it were, besought, Bold One, the Axle of the Universe ” (i, 30, 14) “ Master of the Past, the Present, and the Future ” (i, 66, 4) “ The seven rivers bear His glory far and wide, the heaven sky and earth display His comely form. The sun and moon in change alternate run their course, that we, O Glorious One, may behold and have faith in Thee ” (i, 102, 2) “ O Refulgent Lord, be our Guardian Thou against those who injure us. He is Head and Height of Heaven ; the Master of the earth is He ; He quickeneth the waters’ seed. Thou Lord of Light, rulest over choicest gifts : May I, Thy singer and devotee, find defence in Thee. We ever claim

the friendship of the Divine Person, void of guile. Excellent Lord of wealth and ever Youthful Lord of men art Thou whose Laws stand fast, rich in light; may we enjoy Thy favouring grace" (viii, 44, 11, 16, 18, 20, 25) ' Unequalled in effort the brave man will win success, he whose friend is the Glorious Ever Youthful One. Repel in all directions all attacks on us; be our own glorious God. May we avoid Thy disfavour and come near to Thee, for Thy bounty rich in kine. Thine exalted excellency gives to Thy worshippers each day hundreds and thousands of Thy boons. When Thou hast listened make our call one which Thou never wilt forget; and be our very nearest Friend. O Lord of strength, we depend on and cling to Thee, as old men rest upon a staff; we yearn and long to have Thee dwell with us. Him have I praised, our Lord in common, Guardian of our folk and Bestower of great wealth. O Glorious Lord, never may I live to see my son or friend in need; hitherward may Thy heart be turned. Great riches which the world of men shall recognise as sent by Thee bestow on us, the blessed riches for which we long" (viii, 45, 3, 8, 10, 12, 18, 20, 28, 36, 42) " We, Lord of ample wealth, depend on Thee, our Guide. For we know Thee to be true, Giver of our food, we know Thee Giver of our wealth. Fair guidance hath the mortal whom Thou void of guile protectest. We pray to the glorious One for His gifts, to Him the Fearless and Mighty. the Lord of blessed riches. Responding to our wish, as of old be Gracious, Grea-

test of the Great. For, Hero, no where do I find the bounds of Thy munificence ; still do Thou favour us, Be He our Champion and Protector in great deeds rich in all wealth. We praise the Mighty One, Sovran Ruler of all precious things, Pourer of Bounties. O Indra, Mightiest, bring us that which subdues man of evil minds, wealth suited to our needs, best wealth, O Stirrer of the thought. O Winner, Noble Winner, Bountiful, Most Bountiful, Mighty, Wondrous, Most Splendid, Excellent, Sole Lord of Victory, bring us all-over powering wealth, joy giving, noted for deeds of might and valour" (viii, 46, 1, 2, 4, 6, 10, 11, 13, 16, 19, 20) As the birds do spread their sheltering wings, may your protection cover us with all shelter and defence. Resting in You, O Gods, we are like men who fight in coats of mail: Ye guard us from each great offence, from each lighter fault. May Aditi, Mother of the Gods, defend us, may Aditi, Infinite Holy Sinlessness, guard and shelter us. The shelter, Gods, that is secure auspicious free from malady a sure protection triply strong,even, that do Ye extend to us. Look up on us as a Guide exploring from the bank, lead us to happy pleasant blessed possessions" (viii, 47, 3, 8, 9, 10, 11) " Our hopes rest on the Truthful One in Him the Glorious One, is the peoples' life O Bounteous One, come nigh that Thou mayst give us aid: make plenteous food flow forth for us. Thee would we worship, O Almighty Lord, be Thou ours. Pour down upon Thy worshipper bounty vast and firm, exuberant, that

shall never fail." (Valakhilya vi, 7, 8) "O Glorious One, nor mortals nor Gods have attained to Thee. Thou in thy might surpassest all that hath been made. May Thy Truth, O Glorious Wondrous Hero be my guard; bear me over much woe as over floods. Before Thee all beings tremble. The heavens and earth before Thee shake with terror. When wilt Thou honour us with blessed opulence, all-nourishing and much to be desired, O King? O Lord of Light, turn us not away; be the Companion of our joys; for Thou art our Protector yea, Thou art our Kith and Kin; O Glorious One. turn us not away" (viii, 86, 9, 14, 15, 7) "Thou, Glorious One, Lofty Sage, art the Conqueror who guards the Law; Thou gavest splendour to the sun; Maker of all things, Thou art All-God, the Lord of all the Gods; Radiant with light Thou hast made the sky, the luminous realm of heaven. All the Gods strove to win Thee for their Friend. For, Gracious Almighty Lord, Thou hast ever been a Mother and a Sire to us; so now for bliss we strive and pray to Thee (viii, 87, 1, 2, 3, 11).

These Vedic mantras teach us that God is our dearest Mother Father Friend Guide Master Ruler Champion Protector Shelter. All the things we see around us are from Him. He is the boon-bestower, desire-fulfiller, thought-stirrer, most munificent Lord of bounties. He is Greatest of the great, Holiest of the holy, Wisest of the wise, Mightiest of the mighty. We are but wee little tiny atoms, some floating some swimming, in the Boundless Ocean of light

life love, of beauty bounty benignity, of grace greatness glory. All this we learn from the Veda, the primeval Revelation granted by God to man to lead him from death to deathlessness from darkness to light from woe to weal from evil to good from the fetters of fear and frailty to the joys of sinless freedom.....in a word, from Nature to Nature's God. The Veda does thus teach us how to achieve our highest Goal.

Love of God is one of the chiefest means of achieving the highest purpose of our life on this globe. The Veda has told us that there is God and that He is the most lovable and adorable Supreme Spirit worthy to be served obeyed and worshipped. The Veda tells us that the whole world manifests only a part of His infinite glory grace and greatness. Every thing that we see points to Him says the Veda: the earth water fire wind the sky clouds stars the sun, all point to His limitless love and glory; all reflect His unfathomable power and wisdom. The most enchanting Face of Nature, lovely and beautiful in all her varied moods, gives us but a glimpse of His boundless sweetness. In a word the Veda tells us to make use of this world to reach God; to substitute God in the place of the manifold things we see around us; to be God-devoted, God-loving, and God-conscious every moment of our life. One of the chiefest means to achieve this is in loving God deeply.

When we know and learn from the Veda that out of the overflowing Love of God for His creatures the entire round of worlds and universes have sprung into being and are going through their orderly careers and beautiful processes throughout eternity according to the grand Rhythmic Law of Karma and Harmony, when we know that God cares incessantly for even the lowliest of His creatures, when we know that we are all floating and swimming in the boundless ocean of God's love care and bounty, when we know that God is the very breath life soul and spirit of our being and becoming, when we know that He is the warp and woof of the web of creation evolution and dissolution and that He is our All-in-All, then our heart will pant thirst yearn and long for Him as that of the Vedic Rishi of old did:—"Yearning and longing for the All-Seeing One, my thoughts and activities move on and proceed to Him as eagerly as do kine move towards pastures, far far beyond this world" (I, 25, 16,) It is such deep love and knowledge of God that can open our eyes to the transcendent glory of God and can fill our heart with sincere devotion to God and to our duty to one and all, as laid down in the Veda.

Thus we see that the path of Love and Devotion is to be paved with true knowledge and deep experience, if it is to lead us to our final goal. "But we never hear in history or tradition great Bhaktas or devotees of God such as Kumara Narada Dhruva Prahlada Shuka Markandeya and others as ever having troub-

led themselves with the acquiring of knowledge of God in their childhood. They are said to have taken straight to the path of love and devotion as ducks take to water. If this is true then all that you have said about the need of knowledge for a devout saintly life will vanish into air" will say some of our readers. To this we answer: Granting these stories about the great Bhaktas of old to be true mainly, if not in every particular, our contention that knowledge action faith are as much necessary as love to the average man to take him Godward will remain unaffected by the accounts about a few great Bhaktas who had in their previous lives laboured hard on the path of knowledge karma &c. They were born-Bhaktas, so to say, that is, they had accumulated in their former lives true knowledge by the help of Jnana, Karma, and other Yogas which rendered them fit and ripe for taking to Bhakti Yoga. Besides, the stories about them depict them as great Jnana and Karma Yogees, *i. e.* great men of action and knowledge, also. Kumara was a very great Hero and Teacher and his worthy pupil, Narada, was an ardent student peace-maker king-maker preacher and propagator of Dharma; and his two pupils, Dhruva and Prahlada, in turn, became great Emperors ruling vast continents peacefully and ably. Thus even from the legends about them we learn that action knowledge love ever go together. And if this is the case with even exceptionally great Devotees, how can we say that for average man Bhakti alone is enough?

We must never forget the fact that although there are different types of men due to diverse tastes training and temperament yet all do require the services to a more or less degree, of action knowledge love and faith. Nay we go a step further and say that each of these must be helped by the others if we want them to attain highest excellence even singly. Highest love requires highest knowledge action faith &c. In God we find the highest degree of all of these the greatest activity knowledge love power benignity bliss and glory. Thus do all these go together ever and always.

There is false love and right love, and we must hence be constantly on our guard not to allow the former to influence our heart; said we above. How can we discriminate between the two? The Veda comes to our aid here; for a study of that hoary holy Scripture is necessary to put us on the right track of endeavour by dispelling false notions about love such as, to name only one, the idea that love of the world clashes with that of God. The Veda teaches us how to remove the clash between the two and bring complete harmony between them. Real and genuine love of God, the Veda points out to us, does never exclude but does ever include love of the world which is His holy work, and also love of His creatures as well. We can at one and the same time both love God as well as the world. In other words true love of the one does not go against that of the other. The two do never come into clash, for they

are never opposed to each other. Nay they are according to the Veda not two but one and the same. Let us see how this is. What is true love of God and what, of the world? A little thought will tell us that both include the same love of noble virtues and right principles and lofty aim and idealsthe same love of truth justice order and freedom, the same love of purity fairplay righteousness, the same love, in a word, of all that is noble holy good and strengthening. The Veda thus reconciles what appears to be inconsistent at first sight : It provides us with the right angle of vision to look at the world and its Author. The Veda is necessary to lead us from Nature to her Lord. From it we learn that love of God makes us love His work (the world) His creatures and His laws. For if we really love God, then, we cannot but love His work Laws and creatures.

We constantly hear it said that this world is a wicked one, that it has ruined and is ruining the lives of millions of beings and that therefore we ought to retire from it if we want to find God; these people say that the world cheats us robs us and deprives us of eternal divine bliss. They quote from the 40th book of YajurVeda the following in support of their view: "Renouncing the world save thy soul" and "The face of the Supreme Reality is veiled by golden glitter" (1, 17) The real meaning of these two quotations is this:- God-pervaded and God-directed is the entire round of worlds; hence be satisfied with whatever has been given to you by Him and enjoy it

without being addicted to it and after sharing it with others; be not greedy; whose is all the world's wealth? It is God's alone." This does not tell us to renounce the world but to use it for the good of all. The second quotation uses a beautiful metaphor to teach us that we must study Nature and her laws deeply to reach the Supreme Reality. It tells us not to be satisfied with mere outward glare and glitter but to dive deep into the hidden mysteries of Nature in search of truth. Thus we see that the Veda teaches us to utilise the world fully and make it a stepping stone to reach the Divine Presence. We have shown in Vedic Pamphlet No. 1 that all evil in the world springs not from the world but from the limited vision and power of beings like ourselves and is temporary and phenomenal, and that even the good world appears to us evil because of the evil that is in us. If we are wise we shall strive to throw off from us evil in the nature of our limited vision and imperfect association with God, so that we can love God with all our heart and strength, and become the blessed children of God, which is the supreme aim of our life in this world.

Deep intense love of God, born of the true knowledge of His nature attributes work and laws is the principal means of securing that supreme aim of our life. The great Mahratta Saint Tukarama re-echoes these same Vedic Ideas beautifully in his Abhangas :—

"A beggar at Thy door, pleading I stand, give me an alms O God, love from Thy loving hand" "Ah Lord, if as men say, a sea of love Thou art, then,

wherefore dost Thou so delay, O take me to Thy heart. With milk of love, ah, suckle me at thy abounding breast; O Mother, haste,—in Thee, in Thee, my sad heart findeth rest. Oh let the love that fills my breast cling to Thee lovingly; and never shall my love depart or turn from Thee away. Thy nature is beyond the grasp of human speech or thought. So love I have made the measure-rod by which I can be taught. Thus with it I mete the Infinite. In fact to measure Him there is none other means so fit. And so, says Tuka, graciously O Lord, take, we pray, love's service that with simple heart before Thy feet we lay. God is ours, ours is He, Soul of all souls that be. God is gracious, gracious still; every longing he will fulfil. Bound with cords of love I go, by God captive led, mind and speech and body, lo, to Him surrendered. He shall rule my life for He is all compassionate. His is sole authority, and we His will await"—Psalms of Mahratta Saints, Mac Nicol. The mantras we have given and will give from the Vedas show how Tukarama echoes some of the deep feelings of love and devotion we find in those ancientmost Scriptures of humanity. When Tukarama says that he wants to know God by loving Him he in fact implies that both are necessary for man to reach the goal and find highest bliss.

How does love of God manifest itself? Or rather how should it manifest itself? These are the questions to which we must turn our attention now. To do this let us see what love is. It is that

mysterious tender feeling which we do all experience but which eludes definition. The reason is that love is concerned with the heart and not with the head. Love is the exclusive quality of the heart just as knowledge is that of the head. So we can all feel what it is but are unable to define it. We do all feel filial love friendly love fraternal love parental love ; and we see how it manifests itself. Just as although we do not know much about the nature of electricity we know a good deal more of its workings and effects, so, although of love itself we can say very little, we can know much of its genesis work and effects. How love of God is engendered in the human heart—how the latter is drawn and attracted towards the Universal Heart, we have discussed above. Here we want to see how love of God shows expresses or manifests itself in ways and workings that can be observed by us easily. How does one who is full of love of God behave, what does he do, what are his characteristics? This we want to know. One who loves God will love all that He loves, will do only that which He wants us to do, and in general be godly and noble and holy. The following Vedic mantras will throw much light on this point :—“ People who do devotedly love God do speed the work of holy worship, follow devotedly the divine law, seek and obtain pure light devotion and inspiration, sing hymns to God, cleave the rocky ground of sin and ignorance, and thus they do let loose bright light of Truth ; they ever do virtuous holy acts, become resplendent and godly, smelting

their lives like iron-ore (striving hard to purify their human nature and make it godly)" iv, 2, 16, 17. "They who serve Him reverently become victorious and illustrious both for heroic deeds and blessed wealth" (iv, 7, 6). "They who hear His word and command and promptly fulfil His wish accepting His will, as sons obey their sire's behests, for such He the Bountiful opens the doors of rich blessings—He the Friend and Guardian of every household hath made the heavens and decked the vault with stars" (I, 68, 5). "Those who know Him as pervading the inmost recesses of the heart, and who do follow, having found out, the stream of Divine Law right up to its Source, thus becoming entirely free—truly to such does He reveal what is blessed" (I, 10, 6) "Strong in Thy friendship, O Glorious Lord of Power, we have no fear; we glorify Thee with praise, the never-conquered Conqueror" (I, 11 2) "From Thee spring wisdom thoughts and hymns that prosper; from Thee flows blessed wealth with heroic progeny to adorn it, to the true-hearted man who serves Thee devotedly" (iv, 11, 3) "Do Thou elect us here for prosperity friendship and great celestial opulence; and may Thy succour keep us ever safe." (iv, 31, 11, 10) "O Lord, we are close to Thee, to Thee we sing our hymns, help and defend us Thy devotees. May we be friends of Thee comrades, for lively energy" (iv. 32, 4, 6) "O Bounteous Lord, by Thee ever protected may we be Thine, sharing the riches sent from lofty heaven" (iv, 29, 5) 'What

friend of man, God-loving, hath delighted, yearning therefor, this day in His friendship and ever praises Him for His great all-satisfying favour?" "Who hath with prayer bowed to Him Worthiest. What pious man receives the rays of light and lore revealed by Him? Who seeks bond friendship and brotherhood with Him? Who hath recourse to Him the Sage for succour?" "If there be such people, to them alone does the All-Supporting Lord give ample shelter so that they may long look upon the sun uprising (live long happily). Neither few nor many can overcome such devout people to whom Aditi (Perfect Supreme Infinite Being) will give spacious shelter For, dear is the pious to Him, dear is the devout to Him, dear is the zealous lover of God to Him, dear is His worshipper to Him" (iv, 25, 1, 2, 4, 5). "Now have we prevailed conquered and won for we have been freed from sin and guilt (10, 144, 5). "A Mighty-Governor art Thou Wondrous, Destroyer of the wicked foe, whose friend is never done to death, and never never overcome" (x, 152, 1). "We will, with God and all His manifestations to aid us, bring these existing worlds into subjection" (x, 157, 1). "For glory, Lord, day by day, Thou liftest up the mortal man to highest immortality; Thou loving all the races givest them great bliss." "Lord, thou art our Providence, our Father Thou we are Thy brethren and thou art our spring of life. In Thee rich in good heroes Guard of high Decrees, meet hundred thousand treasures, O, Infallible" "He who with grateful food shows kind-

ness in his house, feeding the needy living beings, is the very type of Heaven; the Lord guardeth on every side such a man who is liberal in giving gifts, like well-sewn armour" (I, 31, 7, 10, 15). "May we ever walk along the path of weal and bliss, like sun and moon; and thus meet with One who gives to us and is kind always, knows us full well, and does not hurt or injure us" (v, 51 15) "We have now entered on the path that leads to bliss-well being and security that is free from sin sorrow and suffering—even the path where on one casts off all hatred and evil and secures only that which is good and blessed" (vi, 51, 16). "The pious man, O Omniscient Lord, to whom Thou grantest ample room and happiness, does gain abundant wealth with heroic progeny for his well-being" (v. 4, 11). "Thornless is the path and easy for him who seeks and follows the eternal Divine Law, with him is naught to anger you" That man ever unsubdued gains wealth and every precious thing and brave children also" "Never is he injured whom the Gods as with full hands enrich and preserve from every foe and troubles and lead safely over distress" (1, 41, 4, 6, 1. 2, 3) "O Supreme Lord make us evermore an easy path: we crave what boon Thou hast for men in rest and stir. Like as a chariot from a difficult ravine, Gracious Bountiful One, rescue us from all distress" (1, 106, 5)" "Thy right hand have we grasped in ours, O Glorious Lord, longing for treasure, treasure-Lord of treasures: because we know Thee, Hero, Lord of Light and creatures: vouchsafe us

mighty and resplendent riches wealth with good Brahmans, God-attended, high, deep and based on broad foundations, strong, with famed Rishis, all conquering, with manly sages, happy troops, light winning, rich in heroic, progeny, wealth sprung from four seas, prop and stay, of blessed treasures, fraught with great bounties, meet for praise and glory vouchsafe us mighty and resplendent riches" (x, 47, 1, 2, 3, 5). "Yearning and longing for Thee; close to Thy friendship do we cling and depend on Thee; lead us beyond all pain and grief along the path of Holy law." (x, 133, 6)" The Glorious One is strong to save, rich in assistance: may He, possessing all, be kind and gracious; may He disperse all enmity and give us safety, may we be the lords of hero's vigour. May we enjoy His favour, His the Holy: may we enjoy His blessed loving kindness; may He the Rich as our Good Protector, drive off and keep a far all hatred and animosity" (x, 131, 6, 7). "And when we seek to win your love and friendship, we have precious wealth in our possession" (x, 132, 3). "I verily myself announce the Word that Gods and men alike shall welcome; I make the man I love exceedingly mighty, make him a Sage a Rishi, a Brahman" (x, 125, 5). "I from my Father have received deep knowledge of the Holy Law; I have become like unto the Sun in glory" (viii, 6, 10). The Muni made associate in the holy work of every God (or force of nature) flies through the region of the air looking upon all varied forms" (x, 136, 4).

From the above given quotations from the Rig Veda we can know something of the thoughts aspirations deeds and characteristics that distinguish the man who is full of deep love and devotion to God. We shall sum up a few of them here for the reader : he will do well to note the following points especially.

I. The man who loves God ardently will ever strive to know and keep His Laws and Commands.

II. He will be active earnest sincere truthful just kind liberal and merciful in his dealings, thus.

III. He will ever strive after a virtuous righteous sinless pure noble life smelting his life like iron-ore.

IV. He will be free and fearless, being "strong in the friendship of God".

V. He will try to rise above all mean selfishness lust hatred jealousy.

VI. He will love all, serve and do good to all, cherishing good thoughts.

VII. He will love the World, God's Work, use fully its bounties, and enjoy the beauties of Nature, utilising all these to attain to God's love grace friendship guidance companionship kinship sonship and humble comradeship.

VIII. He will thus aspire to be worthy of being "made associate in the holy work of every God (agent or force of Nature),a Muni, Sage, Rishi, Brahman".

IX. He will, in fact, love all things that God loves ; and do only those things which He likes and loves.

X. He will become "like unto the Sun" in splendour i. e., divine and godly, after having "received a deep knowledge of Holy Law from his Father (God)" and put it into practice. He will become Jeevan Mukta, immortal in this very life, free from all fetters sin sorrow and suffering in this very life.

These are a few of the blessed blossoms of love of God. True and intense love of God is the one thing, above all we should strive to possess in this world, as it is one of the surest means of securing supreme bliss beatitude blessedness or felicity. For this purpose we must study earnestly both Veda and Nature in order to acquaint ourselves thoroughly with the nature work and attributes of God; because a true knowledge of them is the thing that is absolutely necessary to engender true deep intense love of God in our hearts.

To sum up. The world we live in is the wonderful work of the Great Wonder-Worker.....it is the Love-Gift from God, the Boundless Ocean of Love, to creatures one and all of God. So we must use and utilise it as such to reach Him Who is more to us than our earthly father mother or friend, teacher guide or companion, king master or physician. Is it not, then, our duty to love Him even as He loves us all, to obey Him even as He teaches us, to serve worship and adore Him even as He cares for us, to know Him even as He is gracious to us, to reach Him and secure His loving blessed sonship and friendship even as He waits for us? Let us, then, be

earnest and strive to answer these questions in our very life and conduct. The unfailing spring of life light love is within man ; but it is to be known and recognised, sought and realised, striven for and secured, with mighty efforts and steady work. The average man shrinks from this necessary discipline, and has in consequence to suffer a good deal more than what he would have had to suffer had he submitted himself to the ennobling discipline. To get the average man on to the right track and make him tread it sincere pious holy men are required such as those who prepared the way for Shivaji to found the Mahratta Empire. Who in India does not know the illustrious names of the Mahratta Saints: Jnana Deva Nama Deva Ekanatha Tuka Rama and Rama Dasa? Hundreds of such holy men are now required to preach to the people the right principles of vivifying Vedic Dharma and bring them back to the right path that leads to deep and devoted Love of God. In the Christian Bible it is said that " Fear of God is the beginning of wisdom " hinting that men keep away from sin when they are afraid of punishment from God. But we think that there is a far better way to keep man from sinning than that of fear ; that fear is far far inferior to love is admitted by all : fear degrades while love ennobles and elevates ; fear shortens life while love lengthens and strengthens life and it is the path of Love of God which the Vedas preach and which is paved with true knowledge of God and deep faith in Him. No doubt the

idea of Fear is to be found both in the Upanishad and in the Veda, e. g. "From fear of Him fire burns the sun shines the wind blows" (Katha Upa) "The Lord of the Universe Thy prowess, O Glorious One" (Rig Veda).

The predominant teaching of the Veda centres itself round Love of God and not Fear of God, as any one who goes through them can see for himself. There are many who have come to the conclusion that the Central feature of the Vedic Scripture is the emphasis it lays upon Love of God and through it upon the friendship companionship kinship comradeship and sonship of God (in the most humble sense) In fact this is the chief characteristic teaching of the Veda that that holy Scripture tells man to aspire to, seek for, and secure the most beloved friendship kinship and sonship of God. The Vedic Rishis say "We have attained to Divine Light, we have become the children of God, we have become Immortal" (Yajur Veda). What more can man aspire to, seek and strive for, and secure? What higher Ideal can man set before him than this? What loftier aim can man have than this one? To become the blessed beloved immortal sons and children of God! Just think what this means and ponder over it all.

OM shantis shantis shantih
(Peace! Peace! Peace!)

Vedic Pamphlet No 3.

OM

The SUPER-MAN.

“I have become like unto the

Sun

in splendour.”

RIG VEDA.

OM.

THE SUPER MAN.

"I from my Father have myself received deep knowledge of Holy Law, and have become like unto the Sun in Splendour." (RigVeda, viii, 6, 10). "We have attained to Divine light, we have become the children of God, the Lord of creatures, we have become immortal." (YajurVeda, xviii, 29.)

"Man is not yet man; and you talk of Super-Man! Well, what sort of being is that?" This is one view of man. Another view is: Behold what a noble creature man is; he has, if we are to believe what the Evolutionists say of him, risen almost miraculously from the wild monkey and the savage man of the woods to the glorious position of the enlightened man of the twentieth century whose achievements in Art Science and Culture in general afford the strongest proof of his greatness. A third view tells us that man has been always and everywhere the same creature—man is man whether in the east or west, whether in the past or at present—human nature has

remained what it was thousands of years ago—a mixture of various blends, a mongrel of the brute and the angel. There is a fourth view which asks us to believe in the high destiny of man in future, whatever he might have been in the past or whatever he may be at present. A fifth view there is which borders on pure pessimism, as it holds before us little hope for the betterment of humanity. It points out that what is called civilisation and culture commonly is but a hollow dome of mere intellectual polish having neither strong moral basis nor profound spiritual foundation to support it. This pessimistic school holds that the beast in man is too strong for him and that although it can occasionally be put down by him under exceptional circumstances for a time, it will reassert itself with redoubled force and violence, mere physical and intellectual training serving as adding fuel to the ever-biazing fire of brutal passions that are raging ever in the heart of man. Only the highest moral and spiritual culture can permanently hold in check these passions; and it is vain to expect common folk ever to reach such heights of moral culture and spiritual illumination as that, One man among millions that try may succeed in gaining that perfect mastery over the passions. The lot of the ordinary man in the street has not at all improved inspite of the boasted progress of modern times...he is even less happy than his forebear in many respects. Thus delivers the pessimist. And indeed the last great War with its terrible consequences has helped to

increase the number of these men immensely who have lost all hope of man's regeneration.

We see from the above that there are chiefly two estimates as regards human nature: one pessimistic the other optimistic; the third resulting from a combination more or less of these two. The fact seems to lie somewhere in or near the middle; and there is a law which can very beautifully explain most or a good deal of the phenomena of human nature. It may be called the Law of Exhaustion depending on the high elasticity of human nature. Human nature in fact is remarkably elastic, even more far more elastic than steel; however, even here there is limit which when passed, the law of Exhaustion comes into play. This same Law of Exhaustion was known to the Ancient Indian Aryans as the *Cyclic Rhythmi*; Periodic Law of Harmony regulating all phenomena in Nature, including even Evolutions and Dissolutions. According to this grand Law of Rhythm and Harmony we see in history rise and fall, growth and decay, regeneration and degeneration following one another sometimes slowly and at other times swiftly, but nevertheless with unerring precision, not only in the case of individuals but also in that of entire and vast groups. The Egyptians, Chaldeans, Assyrians, Babylonians, Magians, Persians, Greeks, Romans, Arabs, Turks, Moors, Spaniards, Mongols, Danes, Portugese, Dutch, French, Germans, English, Americans and Japanese—these peoples have followed the Ancient Indian Aryans whose hoary prehistoric culture has travelled like a

wavy belt round the globe, albeit in a much mangled and mutilated form, and thus testifying to the infallible truth of the grand law of rhythm. Everything in the world, the world itself is subject to this law of laws. The universe is but a vast limitless ocean of world-waves. Everything around us serves but to illustrate this immutable law.

Now what is the bearing of this law upon our subject? What does it teach us? Should we be confirmed pessimists? Or does it teach us fatalism of the worst type? Should we say as some do say "why should we strive to rise if fall is inevitable?" If "all paths of glory lead but to the grave" be true why should we try to be glorious? If decay is sure to follow growth, let us not thirst after growth." Thus will some people reason and think that the law takes us to the brink of abysmal pessimism or fatal fatalism. How then can we call it a grand law?

Well, this law and the law of Karma which is intimately connected with it appear to superficial thinkers to lead to pessimism and fatalism. They point to the history of Oriental peoples, and especially to that of India, and say that under the spell of these two laws of Karma and Rhythm India became stagnant and degenerated finally. These laws are supposed to be responsible for the decay and deterioration of Eastern nations. No doubt these laws have been responsible for the rise and fall of not only Eastern but also of Western peoples; but it is not true to say that India has fallen because India believed in

the truth of these laws. The law of Karma, the law of Rhythm, and the law of Exhaustion are all laws of Nature and as such, they are responsible not only for the fall but also for the rise of various races. How foolish, then, it is to believe that the belief in these laws leads people to decay and fall alone! So thoughtful western writers admit that belief in Karma and Transmigration "has the twofold merit of satisfying the requirement of justice in the moral government of the world, and at the same time inculcating a valuable ethical principle which makes every man the architect of his own fate. For, as every bad deed done in this life must be expiated, so every good deed will be rewarded in this or the next life or lives. From the enjoyment of the fruits of actions already done there is no escape." How true and just these laws of nature are; and rightly understood they urge men to strive and act—they are in fact strong incentives to persistent action. And if thoughtless lazy folk misinterpret them how can we blame the laws; can we for instance blame learning science fire etc., justly, because there are wicked persons in the world who put these to evil use? We cannot blame the laws if misconception of them or ignorance or weakness on the part of man goads him on to fatalism or pessimism or inaction.

What then is the true teaching or interpretation of the law? In our humble opinion the law urges upon us the need for constant study watchfulness and the exercise of tact prudence and wisdom to keep off

decay and deterioration for an indefinite period of time. If decay is inevitable then it behoves us to study carefully the causes of both growth and decay so that we may be enabled thereby to make use of this knowledge to put off decay indefinitely into the womb of futurity. For this purpose we must study the different laws of growth as well as those of decay and shape our conduct accordingly, i. e., we must walk along the path of Dharma or Holy Law after gaining a thorough knowledge of the same. So we see that a deep knowledge of the laws of Nature is the first thing that is wanted towards ensuring growth and resisting decay, the second thing required of us being the non-violation of these laws. This is the teaching forced upon our mind by the grand law of Rhythm which tells us that although fall follows rise we can delay its workings by means of a full knowledge of and a perfect observance of Dharma. So we need not be pessimists or lazy fatalists, as there is ample scope for hope.

With this short preamble we shall proceed to consider the Veda mantra placed at the opening of this paper. In it a Rishi gives expression to his experience of how he became like unto the sun in splendour by securing a deep knowledge of the Holy Law from his Father by his own efforts. The following ideas are prominent in this mantra.—(1) the idea of a Father, (2) of Holy Law, (3) of one's own efforts to secure a deep knowledge of it, (4) possibility of securing the required knowledge, and (5) the sublime blessed

fruit of securing the same, namely, becoming like unto the sun in splendour. We shall take these ideas one by one in their order.

I. The Idea of a Father Teacher and Guide :— This idea of God as our Father Teacher and Guide, which is met with very frequently in the Vedas, is of the highest value to mankind. The word in the mantra is PITUH, from the father ; Sa-yana thinks that Indra, God, the Protector is meant by the word, and Mr. Griffith accordingly begins it with a capital letter hinting that God may be intended. We think that God as well as the earthly father teacher etc., might have been intended ; the Rishi in fact refers to all sources all helpers all aids and guides by using the word. The great sage Patanjali says in his Yoga Philosophy that God is the Gurn, teacher and guide, of all ancient *gurus* ; and it is well known that the word guru also means father *vice versa*. All true knowledge has proceeded from God the Guru of gurus ; so, when the Rishi says he has received deep knowledge from his Father he may mean thereby his earthly father and teacher as well as God the Father and Teacher of us all. At any rate we get the hint from it that we should be ready to receive knowledge and wisdom from all possible sources ; that we must all our life long be students and seekers after truth ; and that our ideal should be to be life-long students, and seekers and followers of truth. In the North-Western parts of the Dekkan people love to praise the great sage Dattatreya who, they say made every

one whom he met his guru i. e., learnt from every creature and being some good point or other. This is truly a very great ideal before us, a lofty one indeed; and we venture to say that in the person of the Vedic Rishi of the mantra we have quoted one finds a very ancient prototype of Dattatreya indeed.

“ We can understand him if the Rishi means that he learnt from his earthly father and teacher ; but we cannot make out what exactly he means if he refers to God, saying that he learnt from Him ” will say some of our readers. To answer this we shall have to put and answer the question : how do we now learn at all ? That is to say we shall have to examine thoroughly the methods now in vogue by which we add to our knowledge or acquire it. This is quite necessary before we proceed to consider how one can learn from God. Therefore let us first consider : how do we now learn and acquire knowledge ? If we analyse our experience to see how we come by it we shall have to admit that at the bottom of all our knowledge are : consciousness feeling perception observation memory thinking meditation experiment and instruction. These are known as and included under *pratyaksha anumana upamana smriti dhyana prayoga* and *agama* or *aptavak* or *śabda* in Sanskrit. But in addition to these recognized modern means the Ancient Aryans of India recognized some more : e. g., perception (*pratyaksha*) was of three kinds sense-perception (in our ordinary wakeful state). mind-perception (as in dreams, hypnotic state), and spiritual perception

(as in *samadhi*.) The very vague term intuition has been recently used to denote these two latter. To give some idea of these to our readers let us ask, what do we do when we think and what do we mean when we say a certain idea has struck us or, how and whence do ideas occur to us? Are ideas generated by the brain, are the brain-cells the creators of our ideas or are they simply the receivers of idea-waves just as wire-less receiving stations do? Materialists take ideas to be the product of brain-cells, while spiritualists think that the brain is merely a transmitter of thoughts, thought-waves like those of heat-light magnetism electricity pervading the universe which is a limitless ocean of them all. When we say that a certain idea flashed across our mind we do in fact, unconsciously adopt the second view, namely, the spiritualistic. In our humble opinion we are both receivers as well as generators of ideas. Our mind is like the tuning fork with which we do both produce and receive sound-waves. In our waking moments we do both these actions while in our dreamy or hypnotic (*Stapna*) state we are mere passive receivers of ideas. In what is known to the Yogees the state of *Samadhi*, the state of pure spiritual perception, the state in fact in which holy communion between the Yogi and God is established, revelation from God becomes not only a possibility but also a fact. The Veda refers to revelation in these mantras :—" O Wise one, Thou teachest him who is innocent and humble and sincere Thy commandments and

laws ; so Thou art known as the Great Father caring even for the lowly " (I, 31, 15). "The man who hath known Him as occupying the innermost hidden parts, he who hath found out and follows the current of the Fountain of the Divine Law, and he who following God's Law becomes entirely free, to such men alone does God reveal all blessed things" (I, 67, 8) "Neither the right nor the left do I know, neither the south nor the north, neither the east nor the west, neither the past nor the future ; simple and innocent, guided by your wisdom, gracious Lord, may I attain Thy light which brings safety security and fearlessness" (II, 27, 11). "To me weak and innocent Thou Luminous Lord hast boldly given as it were a heavy burden" (IV, 5, 6), "At first in the very beginning the Vedic prayers were uttered ; the All-Wise All loving Lord disclosed bright flashes of wisdom from the highest place—disclosed His deepest nearest revelations, womb of the non-existent (potentiality) and the existent (actuality)" (A. V. IV, 1, 1). From these quotations we see that we can learn from God our Father if we are really earnest simple and sincere, i. e., pure holy devotees of Truth and God, are worthy of receiving revelation from Him ; and that the Vedas are the first and deepest Revelation from God. From all this we conclude that when the Rishi said that he learnt from God the Father of us all he was quite right. In his childhood and youth he learnt from his father and teacher and afterwards from Nature and God, thus he received deep

knowledge of Holy Law with great effort. Really speaking even when we learn from men we do learn from God, the World Teacher.

Now we give some mantras in which the idea of God as our Father Teacher and Guide is found clearly :—" Impart active wisdom and mental energy to us as does a loving father to his sons ; teach and guide us in this our life career, so that in this very life we may attain to and enjoy Thy blessed Light." (VII 32, 26). " Wilt thou not make me the guardian and ruler of the people ; wilt thou not make me a Rishi, give me wealth that lasts for ever, and guide me to imperishable weal and immortality ? " (III, 43, 5). " He our Father and Guardian, the Rishi All-Seeing Inspirer, hath offered up all things that exist for the good of His creatures ; He encompassing and covering all, from the first, hath entered into and pervades all, filling them full with His infinite glory " (X, 81. 1). " Thou art our Father, yea, Thou hast ever been our Mother, O Good Lord ; so give Thy blessings to us Thy children, for which we do strive and pray " (VIII, 87, 11). " I invoke Thee, O Glorious One, for Thou art our Providence as much as our Father " (VIII. 29, 11). " Be to us easy of approach, even as a father to his son, freely giving Thy holy gift of blessings ; O Radiant Lord, be with us for our weal " (I, 1, 9). Stay, O Glorious One, with me for my weal ; do not neglect or leave me and turn Thy mind away from me, here I worship Thee with my offerings. With sweetest songs I grasp Thy

garment's hem as a son grasps his father's, O Hero of mighty deeds" (III, 53, 2). "Be Thou our Guardian, show Thyself our kinsman watching and blessing Thy worshipper. As, Friend, as Father, most Fatherly of fathers give the suppliant vital strength and freedom" (IV, 17, 17). "O Lord, Thou art more to me than my father or niggard careless brother is, Thou and my mother appear alike, O good Lord, in being good kind munificent and in giving me ample wealth and blessings" (VIII, 1, 6). "Pure, faithful, very strong with hero children round him, he dwells beside the waters rich with pasture, none slays him from near or from a distance, who is under the Aditya's guidance" (II, 27, 13). "Whoso has worshipped Him with offerings, him the Lord of prayers leads forward on his way, saves him from sorrow, frees him from enmity, and is his wonderful Deliverer from woe. He with his folk, his house, his family, his sons, gains wealth for himself with heroic progeny, who with a true believing heart serves the Great Lord the Father of the Gods" (II, 26, 4, 3). "Thou leadeest with good guidance and preservest men: distress overtakes not him who worships Thee; no sorrow no distress no foe no creature double-tongued overcomes him whom, careful Guard, Thou preservest. Thou art our Keeper and Wise Preparer of our paths. Thee as Protector of our bodies we invoke. Thee, Saviour, as the Comforter who loveth us "(II, 23, 4, 5, 6, 8)" Thou art our Providence, our Father Thou, we are thy brethren and kinsmen, and Thou art our

Spring of life: dear Father and Friend, caring for the pious, Thou speedest nigh and inspirest mortals '(1, 31,10,16)" "No kinship is there better than Thine, O Lord of bounties, a father even is no better" (VII,32, 19). This idea of God as our Father Teacher and Guide is most valuable for mankind, said we above. If man knows this fact for certain, if he is fully convinced of it, if it becomes a part and parcel of his consciousness, and thus if it saturates his entire being and life showing itself in every dream he sees, every thought he thinks, every word he utters, and in every deed he does, then surely man will reach his goal and become Divine——fair free fearless, full of life light love. If we feel and fully realise that God is our Father Teacher and Guide then our life's aim will be reached. The great Maratha Saint TukaRam has got very beautiful lines about the blessed effect of realising God as our Guide :—"Wherever I go Thou art my Companion, and holding my hand leadest Thou me ; as I walk I do but lean on Thee and Thou bearest my whole burden. Thou settest right my foolish prattle and thus emboldenest me taking my shame away. All men have become my closest friends relatives and as it were guardians of the world. Thy bliss and blessedness fills me in and out as there is no limit to my sport and joy." But if we look at the Vedic mantras placed at the opening of this paper we find therein quite a different way of expressing the effect of bliss and blessedness upon the human mind due to realising God as our Father Teacher Friend and Guide

What do the Rishis say there? One of them exclaims that he has become like unto the sun in splendour after securing full deep knowledge of holy divine law from God. In the other mantra it is said that the Rishis have attained to divine light thereby becoming immortal children of God. We cannot but remark here that Tukarama's way of putting it is less manlier than that of the Rishis. The Rishis are more self-conscious and manly, and they put more emphasis upon self-exertion and knowledge of divine law than Tukarama. And we cannot help observing that the Rishis' love of and devotion to God and His laws was even greater and stronger than that of Thukaram; and also that their joy and bliss and blessedness was proportionately far greater because of their greater self-consciousness and self-exertion. The reason is clear. We all know how greater self-exertion and self-consciousness result in greater joy and blessedness. Moreover when the Rishi says that he has become like unto the sun in splendour he hints or implies that he has become a centre and focus of life light love and felicity to one and all around him just like the sun. The reader can see for himself what a world of meaning the phrase conveys. Whereas Tnkarama says that all people have become to him Lokapalas, gods and guardians of the world such as the sun, the Rishi says that he has become like the sun to all people a centre and source of everything that vivifies and ennobles them. Tukarama was no doubt a very great saint of modern times, but considering the very

ancient times, to which the Rishi belonged our admiration for the far greater spiritual height to which the Rishi attained in those almost prehistoric times becomes boundless indeed. In the fewest of words the Rishi has given to us the loftiest ideal possible to man in the form of his life-history. The reader can judge for himself how much mankind is indebted to him for this, and also to the Vedic Revelation.

II. The Idea of Holy Law Divine..... This idea also, which occurs most frequently in the Veda and is a most remarkable characteristic of it, is, like the first, of the greatest importance to mankind. The Veda teaches that God rules by eternal immutable divine laws which man has to obey if he wants to be pure sinless free and happy in this as well as the next life. God is not only the Evolver but also the Ruler and Governor of the universe, says the Veda emphatically. We see then how indispensable this concept of Holy Law is for our well-being which depends on order and justice and freedom. Here some one might object to this, saying: "Order and Justice can be reconciled with Law but freedom cannot; for, the very idea of being bound by law strikes at the root of freedom" To this we answer: Just as Order and Justice depend upon obedience to Law so does Freedom also depend on it. In fact we venture to say that 'No Law, no Freedom' is as true as 'No pain, no gain' The idea of true liberty is bound up eternally with that of sound just divine law. Of course there are laws and laws; unnecessary

oppressive laws do cut at the root of liberty ; not so divine laws of Nature which are absolutely necessary for the upkeep of order justice and liberty. Men find that unjust man-made laws oppress them by encroaching upon their freedom and so some of them are apt to rush to the conclusion that all laws go against liberty. But if we can distinguish between just divine laws on the one hand and unjust man-made laws on the other, then we can understand how much necessary the former are for our freedom and general well-being while the latter tend towards destroying the same. The absence of just laws means chaos and confusion utterly horrible. So we see that true freedom does not mean absence of all law but that it depends on obedience to all the just laws whether natural, or man-made i. e., social.

Let us now give some Veda mantras bearing upon the value of obeying holy eternal divine laws :—
 “The winds waft sweets, the rivers pour sweets for the man who keeps the Law” (I, 90, 6). “To him who keeps the Law, both old and young, Thou givest energy and happiness that he may live long” (I, 91, 7). “Aryaman guards him well who acts uprightly and follows His Laws” (I, 136, 5) “Varuna true to holy Law sits down among His people to govern all most wisely” (I, 25, 10). “Vishnu; the Guardian, Infallible, made three steps through the world, establishing thenceforth His high and holy laws and decrees” “Behold ye all His works whereby He hath let His holy Laws be seen by all” (I, 22,

18, 19). "Easy to tread and thornless is the path for the man who abides by Law, By the right straight path of Law" (I, 41, 4, 5). "There is wealth and felicity and freedom from trouble and sorrow for the sinless men who are guided by Law" (VII, 56, 17). "May we, true to law, bred in Law, supporters of Law, fiercely hating lawless false principles, dwell in the most secure felicity" (VII, 66, 13). "May Thy Law, O Wondrous Hero, be my guard; bear me safely over many troubles and evils as over floods; when wilt Thou favour us with those rich blessings of Thine which are all-nourishing much to be desired and all-satisfying, O King?" (VIII, 86, 15). "Never do we offend, nor are we ever obstinate or obstructive; we walk as holy texts and laws as laid down in the Veda command; and thus do we closely clasp and cling to Your arms" (X, 134, 7). "Depending on and yearning for Thee do we cling to Thy friendship, O Glorious One; lead us along the path of Thy Law beyond all evil and troubles" (X, 133, 6). "May we attain all blessings ever keeping Thy laws, May we ever pursue our right path of duty and law that leads to bliss, like the sun and the moon, and be united with One who gives us opportunities to secure weal again and again, who knows us well, and who is so good that He slays us not" (V, 51, 15). "Now have we entered on the sinless troubleless path of Law which leads to weal and bliss...even the blessed path whereon one casts off all hatred and evil,

and secures what is good and blessed " (VI, 51, 16). These are a few mantras about law.

From these we see how much the Vedic Rishis valued holy divine eternal Law. All Oriental Vedic scholars agree in asserting that the Vedic concept of Rita or Eternal Law is the grandest ever known to man. It is so sublime that even the boasted wisdom of this enlightened twentieth century of ours is forced to admire its lofty ethereal spirituality. No other scripture approaches it in grandeur. Next to that of God this idea of Rita is the most sublime feature of Veda.

But what is this concept of holy eternal Law? It is the same almost as the idea of Dharma which means all that helps to sustain support elevate and ennoble the physical mental moral and spiritual nature of mankind. The Buddhists derive their high concept of Dhamma, no doubt, from the Vedic idea of holy eternal Law, Rita and Dharma. Although they were reluctant to retain the sublime conception of God found in the Veda yet they could not help retaining this grand idea of Rita or Dharma; so lofty was it. They, who thought that man can do without God even, had to admit that man cannot do without Dharma. They who dethroned God could not dethrone His Law eternal. They who boasted of their being rationalists (Baudddhas) had not the sense and reason enough to see that these two most sublime concepts of God and of His Law are interdependent and therefore could not be severed one from the other

even in thought. Man, if he feels he is forced by the stern logic of facts to believe in an eternal Law, will be forced by the same logic to believe in God the Law-Giver and Governor. If we believe that we are ruled by Law then we shall have to believe in God the Ruler of the universe. We cannot believe in one of these three without at the same time believing in the other two, if we want to be logically consistent. If we are to believe at all we must believe in all the three: God the Ruler of all, the world and its beings the ruled, and the holy eternal immutable Law divine, To this we are driven by reason (logic).

Monists say that they believe in only one thing, call it matter or spirit while the Buddhists say that there is only the world and Law. One class of Monists says that all is Matter, spirit being mere sublimated matter; the other class hold that all is Spirit, matter being mere crystallised spirit. To these people Law is the mere working out of that one thing in which they believe. But all this does not fully satisfy the imperative demands of reason; for the same thing cannot be thought of as being the ruler the ruled and the law at the same time if it be a homogeneous substance; and if it be heterogeneous, then it cannot be one and the same substance. Thus we have to believe in the existence of God the ruler, world and its beings the ruled, and law; otherwise, the world and its workings will have no meaning at all, no purpose at its back. Unless we believe in the existence of God, the souls and the world, and the divine Law, reason

cannot be satisfied. In other words, Monotheism and not Monism is the one rational creed of man.

From the mantras we have given above regarding the value of obeying divine laws we see that our duty is to walk along the upright path of those laws, because to stray away from it is sin which is the cause of our sufferings. But before we can walk along the upright path we ought to have a full knowledge of the same; otherwise we cannot be sure and certain of our being on the path at all. So a full deep knowledge of it is what is absolutely necessary; and so due provision was made for this purpose in Ancient India by instituting what is called the Brahmacharya Ashrama (the first of four stages of a man's life) in which one was required to pass the whole period of youth in acquiring a more or less thorough knowledge of the path which one was to traverse in after-life.

III. Our Efforts to acquire a full deep Knowledge of Holy Divine Law :—Man has got five sense-organs and as many action-organs showing that action as well as knowledge are both necessary for the proper development of man. Both of these are interdependent each helping the other. Without action knowledge is impossible and without knowledge action is impossible; action helping knowledge and knowledge aiding action. Action and knowledge are therefore the two wings, as it were, of the human soul upon which she soars either heavenward or flies hellward. Knowledge has been grouped under *Para*, theoretical and *Para*, practical; but we do find that

both these require action and effort on our part. In YajurVeda, 40, 14, it is stated that "The man who knoweth well these two, knowledge and action, combined, overcoming death by the latter, gaineth by the former everlasting life." This emphasises the need of both for man. Another mantra asserts: "To blinding darkness go the men who make a cult of mere Karma-Kanda, while the devotees of mere knowledge enter darkness that is darker still" (40, 12). This is clearer still on the point, condemning one-sided or part development, and inculcating the principle of harmonious all-round culture of body mind and soul. What is our present life for, nay, what is life itself? For discipline, to be sure, is this our life meant; nay, people there are who say that life itself is nothing but discipline. And the soul of discipline is self-exertion without which latter the former cannot be thought of. Therefore the third most valuable idea which our mantra places before us is that of self-exertion and self-discipline which are the root and cause of real and genuine joy. Take away self-exertion from our life and see what remains of the joy of life. We know that there are some people who think of exertion as a trouble and curse; but to us it is quite otherwise; for we think that life is exertion and exertion is joy. And our reason for this is that life is unthinkable in the absence of exertion; and joy is unthinkable in the absence of both of these. There is a class of philosophers who assert that the more we know the less need there will be for action,

and that the possession of knowledge leads to or tends towards inaction, for, they say, real knowledge puts an end to action which, in their opinion, results from avidya or false knowledge. This is the position of the Mayavadees or Illusionists who hold the world to be mere maya or illusion. Let us examine this view of life which is, according to it, mere illusion after all. The world life pain happiness joy, all, is due to *maya*. Well, if all this is the result of illusion, then, what you call knowledge must also be the result of maya, because it alone cannot be excluded; so you must admit that the world of knowledge is due to illusion. Thus you will have to revise your creed thus:—the world life action, pain happiness joy, ignorance knowledge illusion, real knowledge false knowledge wisdom, all, all is due to maya! Maya is the Creator of all! Maya is omnipotent omnific; maya is matter mind soul spirit; your creed is also Illusion.

There is such a thing as illusion, but to say that everything is due to illusion is giving too much to it and going too far. Maya or illusion cannot stand by itself; it must have a subject and object answering to: whose? and about what? Who is subject to illusion? and, about what? There is a third question also which presses for answer: why is that being subject to it? And a fourth question: how is illusion to be got rid of? awaits answer; or, is illusion eternal? The answers proposed to these are respectively: man is subject to it, about himself and the World; through illusion he is subject to it, and it can be destroyed by

Vidya, Jnana or knowledge. But we have seen that all of these are in the vast closed up womb of illusion itself; for, all is illusion. What a hopeless creed this is for mankind!

These illusionist (Maya-vadee) philosophers noticed probably how some clever but cruel people make others work only to cheat and rob them of the fruit of their labour; from this they might have drawn their theory that the more we know the less we need to work. But it frustrates its own end, for we cannot have knowledge without working for it; "less work, less knowledge" being true to a great extent. We find that the true use of knowledge is in applying it to work for the good of all, although we know that there are many persons who put it to ill-use in order to gain their own selfish ends. Knowledge is meant for work and work for knowledge. The Sanskrit word *Purushartha* means aim of man's life; and this is said to be four-fold: Dharma (obedience to Holy Law), Artha (possession of wealth and other good things), Kama (Enjoyment of life), and Moksha (freedom from bondage). To the first of these, namely, Dharma, Pingalacharya refers by the word *Dhee* which means true knowledge of Dharma; to the second he refers by the word *Shree* (wealth energy); to the third by the word *Stree* (wife); and to the fourth by the letter *M* (म) which means the bliss of Moksha; the sootra or aphorism he uses being *Dhee-Shree-Stree-M* (धी श्री स्त्री म). This Sootra can bear another interpretation teaching a valuable socio-

logical truth which has been disregarded by Hindus of modern times to their utter downfall and shame. It is that men must acquire first Dhee then Shree and only then think of marrying and never before that, if they want happiness M. Besides these two interpretations it yields a metrical sense which need not be given here. We notice that in this scheme of four-fold aim of man's life upon this globe the very first is Dharma, Holy Law, a full and deep knowledge of which the Rishi says he has received from his Father by his self exertion. It is given the first place as it is the true basis of all the rest; and to acquire it the period of first twenty-five years at the least of one's Life was devoted in ancient India. If one wanted a deeper knowledge of Dharma then he had to study for seven or eleven more years. Lastly, if one desired to get the deepest knowledge of Dharma or Holy Law then he had to study for forty-eight years, before he entered the next (house-holder's) stage of life. That Brahmacharee (celebrate student) who devotes forty-eight years of his life to the study of Dharma was called Aditya (Sun) Brahmacharee, as he would shine among men like the sun. Possibly the manthra before us in which the Rishi says he becomes like the sun in splendour might have suggested the title of Aditya to the Brahmaeharee who devotes the greatest number of years to study and thus becomes a glorious centre of light life love to all around him. The common experience of mankind also tells us that a good deal of human happiness consists in

hoping expecting and striving——man is always hoping expecting and striving to get something which he has not or thinks he has not in or with him. A great Western poet has sung: “man is not what he *is* but what he *would be*”; implying that man ever looks forward, always seeks what he thinks he has not. This very same idea was expressed thousands of years ago in India by the well-known words: *ParokshaPriya vai Devah*. As the word Paroksha means what is not before the eyes, what is beyond our ken, what is invisible, past or future ; the Sanskrit expression means : gods or wise holy sages do love or are fond of those things that are invisible, &c. The Sanskrit roots Tap and Pat (तप-पत) also teach us a very valuable fact, namely, the great importance of discipline and self-exertion ; Tapas means discipline and Pat means fall, these two roots implying that discipline and self-exertion tend to put off decay and fall, see pamphlet No. 6 on this point. In the preamble we saw that Nature is subject to the Law of Rhythm according to which periods of growth and decay alternately follow one another in the universe, and that if we are wise we should try and endeavour to lengthen the period of growth and thus put off that of decay. This can be done by self-help self-exertion and self-discipline, all of which are required for the deep study of Holy Law including the laws of growth and decay.

IV. The Possibility of securing a deep Knowledge of the Holy Law ;—Man is weak helpless frail, how

can such a being be expected to secure a profound knowledge of the law ? Even supposing he is able to get it, he will not be able to use it for his own good and that of others. So it will be of no value even if he gets that. We know many a man who is learned but who through sheer weakmindedness and perversity not only does not turn it to good account but positively inflicts injury upon others. It would have been far far better had these persons remained unlettered and ignorant ; and we think that those men who have taught them have done a great crime. Much better is untaught ignorance than learned wickedness" In these sentences there is some truth ; for instance, mere physical or bare intellectual one-sided training, in the absence of moral and spiritual culture, is of course, fraught with the greatest danger to society. But the Rishi does not in the mantra refer to such one-sided development of body or mind alone, The little word *Pari* used in the mantra tells us that the Rishi speaks of deep full perfect all sided whole and harmonious culture of body mind and soul. *Pari* (Latin, *peri*, round) here means all-round, from all sides, in every way possible, as it is used adverbially modifying the sense of the verb *Jagrabha* which means I have received. It also implies that the knowledge he received was both *Apara*, theoretical, as well as *Para*, experimental and practical. Mr. Griffith renders the word *pari* by deep which includes all these various senses, so this rendering is pretty good and happy.

What is called education now-a-days is not the all-round culture of body mind and soul to which the Rishi refers in the mantra, but is largely quite one sided and defective ; so the results of such a faulty training are and will be ever disastrous, as is borne out by the countless social diseases, of which war is only one, that are distracting the mind of man and corroding his soul. Every thing depends upon education ; as is our training education and culture, so are we. Every one knows this fact, yet few of us think of improving what goes on now under the name of enlightened liberal education. Here and there a few attempts are being made by individuals, we know, but they are so few and far between that very little can be expected, in the near future, of them ; and even these are far from being satisfactory for several reasons. In our pamphlet No. 5 we have suggested a scheme which if followed might lay the axe at the very root of the innumerable social diseases that are now eating in to the vitals of mankind, more than ever before. We have drawn the attention of the reader to it here for two reasons especially. One reason is that a perusal of it will show how it is possible for man to secure a full and deep knowledge of Holy Law Divine ; the second is that from it the reader can easily find out for himself what our idea of the Super-Man is like. Reserving the latter for the next section we shall take the former here. Is it possible for man to acquire a full knowledge of Holy Law ? We think it is, And we ask : why should it be considered

impossible at all? Because of the weakness helplessness and frailty of mankind? Because of the numerous bodily mental moral and social ills under which man is labouring? Because of the crushing poverty of body mind and soul to which the masses of human beings are subject? Because of the heavy unbearable yoke of oppressive passions that have suppressed all manliness? Or because of the folly and unwisdom of high magnates rulers and leaders of men? Because of these things should we be hopeless of the future of man and grow into pessimists? We think not. There is a way out of these ills and diseases and evils: These darkest clouds have to be dispelled before the bright sun of humanity can shine with all its splendour in the heaven of our world. How can this be accomplished? By means of the diffusion of all-round harmonious education of all the faculties of man throughout the globe. Absence of this has given rise to the hopeless helpless condition in which man finds himself everywhere. So the whole problem before us is one of the right sort of training to be given to the millions that are now without it. This is possible if mankind as a whole stirs itself and awakens to the grave responsibility and duty it owes to itself and to futurity. But mankind as a whole is slumbering; and who is to stir and awaken them to their responsibility? We propose the following scheme for undertaking this holiest of tasks. The wisest men from all countries must band together into a "League of Wise Men" whose duty it will be to consider the best ways

and means of diffusing the right sort of education as detailed by us in our pamphlet No. 5. This League of Wise Men must confer with the members of the League of Nations and enlist their whole-hearted sympathy, ever striving to weaken their political racial religious national and imperialistic biases. Mahatma Gandhi and Dr. Ravindranath Tagore together with Dr. Besant can very well undertake this task of forming a League of Wise Men. If this League can prevail upon the League of Nations to reduce their armaments and other war-establishments, then the expenditure thus saved can most advantageously be applied to the establishment of educational institutions in all the countries of the globe, conducted under the supervision of the League of Wise Men along lines most approved by them as detailed in our pamphlet No. 5. This League must also co-operate with the other League in matters of international importance. Thus if both of these sister Leagues work together most harmoniously for the improvement of the entire social and educational as well as sanitary condition of the whole of mankind, splendid results can be secured in a few generations turning earth into heaven. The League of Nations must strive to elevate mankind politically and the other League must labour to raise humanity educationally; the former ever trying to inculcate true and liberal political ideas by counter-acting narrowminded international jealousies and other petty causes of friction, and the latter striving to broaden the whole scope of education extending it to

embrace the moral and spiritual principles also. The following mantra from YajurVeda, 32, 16, will be very useful in this connection as it holds up the right ideals, before these sister Leagues, of both right political and true educational principles: "May my learning and wisdom (Brahma) as well as strength and heroism (Kshatram), both prosper well and together; may the gods (wise men) thus bestow upon me splendour" In this mantra the word Kshatra stands for political or administrative justice and efficiency while the word Brahma represents educational or cultural splendour and excellence on the broadest basis. The mantra in fact implies that both individually as well as collectively men must advance secularly as well as spiritually, Kshatra denoting secular efficiency and Brahma denoting spiritual splendour. If the League of Nations looks to the improvement of secular matters (Kshatra) and the other League looks to the advancement of spiritual matters (Brahma) especially of mankind as a whole, then a new age will dawn upon our earth inspiring new hopes and aspirations and ideals that will be the wonder of us all. Man now suffers just because our modern civilisation has been one-sided, mostly intellectual and material; if we desire to lessen misery and suffering of mankind as a whole, then we must try to make our civilisation all-round and harmonious, developing our moral and spiritual faculties also to their fullest extent. Man is not body and mind alone, he is soul or spirit also; so no wonder if disaster upon disaster follows us owing to our

one-sided material and mental growth at the expense of moral and spiritual faculties of man which have been woefully neglected and even starved to the utter ruin of humanity. Hence it appears to us quite impossible to secure a deep and full knowledge of Holy Divine Law and to act according to it. Man has starved his spiritual nature so far that he has become doubtful or oblivious of its very existence ; he doubts if he has a soul to save, and in very many cases men have ceased to think of their spiritual nature. Such is the result of our modern defective system of education directed mainly by materialistic principles and based chiefly upon physical and intellectual culture. Endless strife carried to the bitterest end has been the outcome of all this narrow civilisation ; wherever you look from China to Peru you see nothing but strife and struggle, justifying the reproachful name "soulless" that is very often given to it to describe its brutal nature. So, if one-sided education has made man worse than the brute, all-round education can make him godly and divine, if he takes care to develop all of his faculties physical mental moral and spiritual in a happy and harmonious manner.

Again, as we have shown towards the end of Part First of our Book named Vedic Teachings and Ideals, there are ever-recurring periods, in the history of man, rhythmic cycles of what may be called spiritual showers and droughts ; and we may be allowed to describe our modern times as one of those periods of spiritual drought that occur on our globe periodically. This

gives us hope of better periods to come, namely, those of spiritual showers. Our world is a world of ever recurring changes of alternate periods of light and darkness whether physical mental moral or spiritual, We are now passing through the days of moral and spiritual gloom and depression to those of better moral and spiritual prospects according to the grand Law of Rhythm and Harmony. So there is every possibility of man becoming less and less brutal and more and more godly in future. We must shed our brutality and acquire spirituality as the Rishi has shown us by his splendid example.

V. Sublime blessed Fruit of Securing a deep and full Knowledge of Holy Law: becoming like unto the sun in splendour:—We have opened this paper with two Vedic mantras, one from the RigVeda and the other from the YajurVeda; and the thoughtful reader will see that both of them convey almost the same meaning expressed in different words, We have discussed the four preliminary ideas out of the five contained in the first mantra. We now take up the fifth and the last idea to which the preceding four lead up naturally and logically. But before doing so it will be better to analyse the meaning of the second mantra, as it will help the reader to grasp clearly the precise meaning of the phrase: ‘becoming like unto the sun’ in splendour. The second mantra also contains five ideas: (1) The idea of God the Lord of creatures, (2) The idea of Divine Light, Knowledge or Wisdom, (3) the possibility of man’s attaining to the

Light, (4) thus becoming the Children of God and (5) becoming Immortal. Here the reader will notice that the first and second ideas of this mantra correspond with the first second and third ideas of the previous mantra, the third of this coinciding with the fourth of the other; about all these we have already discussed. What we have now to discuss is the last idea of the first mantra: becoming like unto the sun in splendour; which corresponds exactly with the last two ideas of the second mantra. In other words becoming like unto the sun means becoming the immortal Children of God. Thus we see how well the two mantras placed at the opening of this paper agree in yielding the same meaning. Another very remarkable agreement between the two mantras is that both of them come from the direct experience of the Rishis: of what they have themselves become by their own exertion. What they say is not about others but of themselves. They have set before man the highest example of what he can become by his effort.

“About becoming the immortal children of God we do not know but about becoming like the sun it is simply absurd” Well it is not absurd if we take the figurative sense and not the literal. The Rishi does not say he has become the sun but that he has become *like* the sun. The Rishi implies that he excels other people in power and splendour. Just as the sun is the centre of light heat and other power, and just as it imparts these to other bodies; so the Rishi has become the centre of the light

of knowledge and wisdom, of the warmth of love and sympathy, and of other noble virtues or powers, imparting these same to other fellow beings around him. Whence has the sun come by its light heat power and splendour? From the surrounding space, from Nature, from God. And whence has the Rishi come by his deep knowledge wisdom love power and excellence? From his earthly mother, father, teacher, friends and others, from Nature, and from God. The only possible difference between the sun and the Rishi is that the latter, being a living being of intellectual moral and spiritual faculties, exerted his utmost to secure the knowledge power and excellence which made him preeminent among the people of the time; while the sun wields physical power, the Rishi wielded mental moral and spiritual power also. When a book containing the life or teachings of the Budha is called "Light of Asia" the author implies that in his opinion the great Budha was like the sun in wielding a vast influence over the peoples of Asia. We are all familiar with such terms and titles as the Lion of the Punjab, the Tiger of the Mysore, John Bull, British Lion, Roman Eagle, Islamic Crescent &c; but far more beautiful and nobler than all such, and far more expressive and deeper is the phrase 'becoming like the sun' which the Rishi uses. Moreover it places the most sublime ideal man can conceive of before him. The sun is the most glorious object presented to the sight of man in this world; so this 'Sun Ideal' is the highest one.

To focus in us the glorious power of light life and love, of body mind and soul, of knowledge wisdom and courage, of truth justice and freedom, of purity sincerity and holiness, of virtue vigour and valour...to secure and store in us all these and then to impart and dispense the same to all freely and wisely...this is what is meant by the sub-lime 'Sun Ideal' which the Rishi has placed before mankind. And mind you the Rishi has placed before us his whole life-history as it were in the fewest of words...what he has *done* and *won* not only for himself but also for his fellow-beings. He has striven and endeavoured and laboured to be good and to do good, to secure by persistent efforts a full and deep knowledge of Holy Law Divine and then to impart it to others, to become the focus and fountain the spring and source, like the sun, of all that is invigorating and ennobling! What more can we say or expect of man's achievement in this world.

The sun is the centre source and dispenser of innumerable forces such as heat light magnetism electricity and many other chemical and vital forces of which man knows but little even yet. The sun is the vast store-house of wonderful Nature-Powers which still await investigation and study at the hand of man. These forces and powers of which the sun is the source are great energisers and vivifiers on the one hand and decomposing and dissolving agents on the other. So then we can positively assert that the sun is at once the Evolver as well as the Dissolver...evolver of the

new and the fresh and dissolver of the old and decaying in conformity with the grand Law of Rhythm of which we had to speak already. In the Veda the Sun is called the very "Soul of the moving and the not-moving" and the Impeller Vivifier Director Generator &c. One of the names of the sun is Mitra the friend and another is the Purifier; and the sun is, like all the other Devas, called the great Upholder of the Divine Law. From all these well-known characteristics of the sun we can understand what the Rishi meant when he said that he became like the sun in splendour. To obey and uphold divine Law, to promote all that is good and noble, to discourage all that is effete and ignoble, to practise and preach the eternal principles of Dharma, to spread mental moral and spiritual light culture and illumination by dispelling all gloom of mind and soul—all of these and similar virtues are to be understood by the phrase 'becoming like the sun'; We are thus taught to try to become a source of strength and happiness to all.

To attain to Divine Light and become the immortal children of God, is, as we already said, the same thing expressed in different words. This we pointed out in our pamphlet No. I to be the Supreme Aim of man's life. So we need not deal with it again here. To be the blessed immortal children of God we must inherit and possess to some extent the attributes which find their perfection in God, such as knowledge wisdom love purity strength courage justice righteousness fearlessness nobility sinlessness mercy and the like. The

more we possess these divine virtues the nearer shall we approach our goal of becoming the blessed children of God or which is the same thing, of becoming like the sun in splendour. Therefore we must try our best and secure Divine Light, a full and deep knowledge of Holy Law.

To sum up : The concept of Super-Man which the Veda places before man is the highest and noblest. We found it in the 'Sun Ideal' placed before us in the RigVeda, viii, 6, 10, and also in the 'Immortal Children of God' Ideal found in YajurVeda xviii, 29. In hymn 136 of RigVeda Book X also we find some ideas which have a very close bearing on our subject. And the most remarkable thing about this hymn is that in the self-same words it describes a *Muni*, a Super-Man, and the heavenly Bodies, especially, the sun. We quote here some mantras from it:—"The Munis, girdled with the wind, wear garments soiled of yellow hue, and following the wind's swift course go wherever the gods (agents or forces of nature) go. Transported with our Munihood we have pressed on into the winds : You therefore, mortal men, behold our external bodies and no more. The Muni, made associate in the holy work of every god (nature-agent or force,) flies through the region of the air, looking on all varied forms." Von Roth remarks on this hymn thus: "The hymn shows the conception that by a life of sanctity the Muni can attain to the fellowship of the deities of the air, furnished like them with wonderful powers and travelling along with them on

their course.—‘The beautiful long haired Muni upholds fire moisture heaven and earth, and resembles the world of light, ideas which the later literature so largely contains’ The most important thing to be noted here is that the Super-Man, according to the Veda, is one who, by dint of his full deep knowledge of Holy Divine Law (*i.e.*, by means of his Divine Light), gains mastery over the phenomena of nature and thus becomes fully able to obey the Will of God and further His purpose to the best of his knowledge and power. Unless we know Divine Law we cannot obey it. In other words we should study Nature and its laws well before it may be possible for us to walk along the straight upright path of Holy Law.

Above all, an all-round harmonious development of all the faculties of man, physical mental moral spiritual and social, which was known to and practised by the ancient Aryans of India under the well-known name of Brahmacharya (or Subjective Economy), is the real basis of the greatness and glory that is required to make man a super-man “becoming like the sun in splendour the immortal son of God” and “made associate in the holy work of every god (nature-force and agent).” For lack of such a harmonious all-round sound system of training man is suffering. Give him this and you will find not only a steadily increasing number of great men or super-men among you but you will also note with pleasure that the general atmosphere you breathe will be highly purified ; and the

general level of morality among the masses will be greatly raised to the greater happiness of mankind in general. You will find again among you a large number of Rishis, Munis, Sages and Super-men—and holy godly men, men grown like the sun in splendour men who have attained to Divine Light and become the blessed immortal children of God, and men who having received a deep knowledge of Holy Law and having thereby gained mastery over the ‘gods’ (the forces agents and phenomena of Nature), have become fit to be made associate in the holy work of every ‘god’ (the brilliant shining heavenly bodies). Even granting that this ideal is impossible to attain, surely it will do us no harm to strive for it; on the other hand it will be found that if men in a body strive and put forth every effort to attain to the “Sun-Ideal” humanity will be distinctly and greatly the gainer in a few generations. Indeed it requires no great Prophet to foresee and foretell such a noble uplift of mankind in general.

Man! gird up your loins, and try strive and endeavour to become Super-Man in the sense in which the Veda wants you to become; to become like unto the Sun in Splendour, to become the immortal children of God, divine and blessed, to become fit in every way to be made associate in the holy work of every ‘god’ Look how grand how sublime this ideal is, and just see what a lofty ideal the Vedas place before mankind. When will man be ready, when will he be fit to follow this ideal? How long will man remain wallowing in the mire of folly and grovelling in the dust of lust?

How long will he be weltering in the pool of his brother's blood?

"Behold the radiant Dawn is bringing forth the glorious Sun reawakening every one to pursue his duty"...thus does the Veda call you in clarion voice to rise to your duty, to rise above all smoke dust fog and cloud of sensuality lust ignorance and folly, like the resplendent Sun, in the pure azure heaven to of Vigour, Valour, Virtue, Love, Light, Life, Beauty, Bounty, Bliss and Grace Goodness Glory.

OM shantis shantis shantih
(Peace ! Peace ! Peace !)

